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A BRIEF  
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of  
MANAWATU

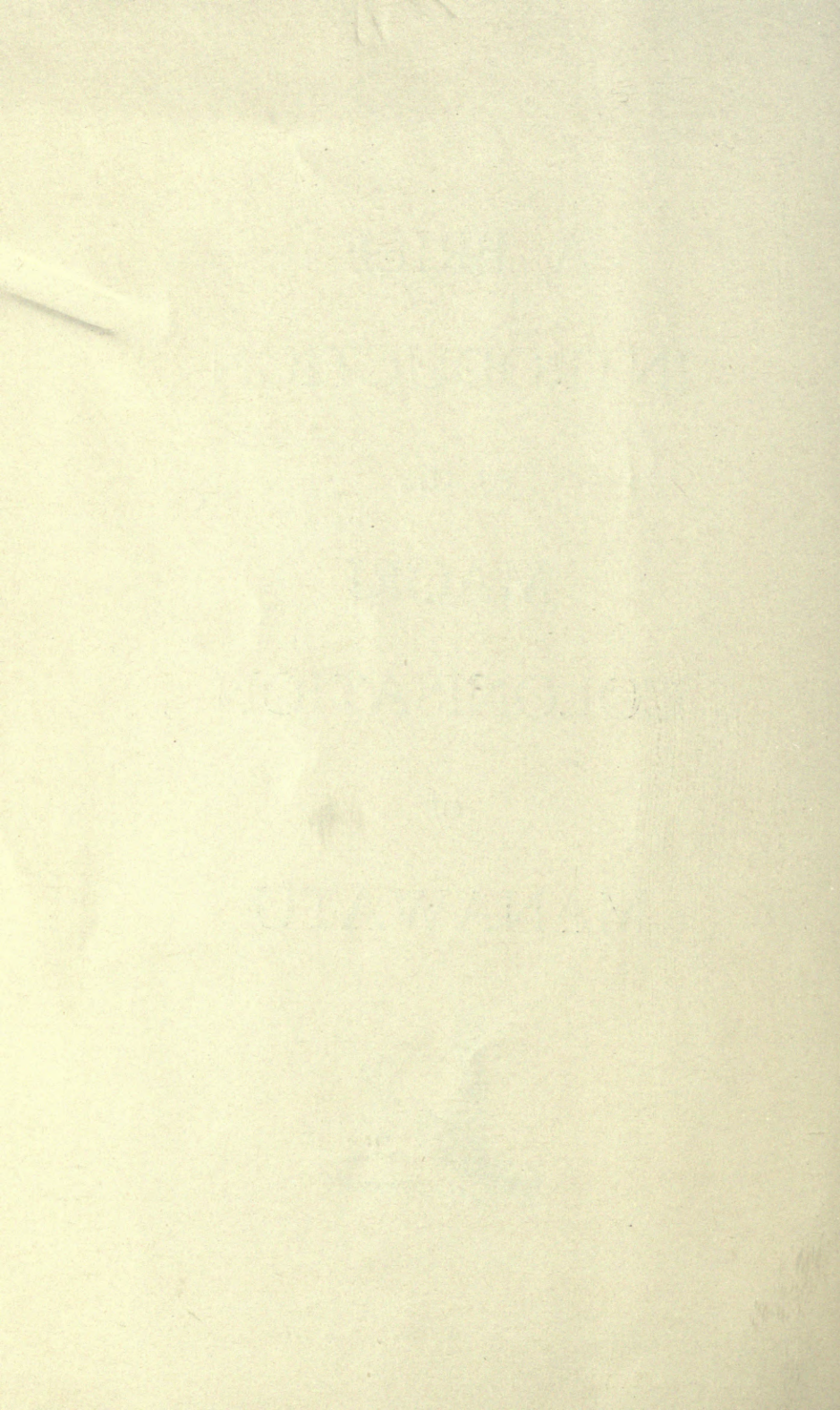




A BRIEF  
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# Introduction

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The printing of this brief account of the coming of the Maori to the Manawatu is prompted by a request to the Palmerston North Polynesian Group for one of its members to address 3rd Form pupils at the P.N.B.H.S.

This task was allotted to me and I felt that as the pupils could gain no adequate knowledge from one lecture, something of this nature should be provided.

Certain repetitions will naturally be disappointing but it must be borne in mind that these notes are simply a resume of talks given by me to the group, together with a brief account of Te Rauaparaha's invasion of the Coast and the advent of Christianity.

I make no pretensions to literary ability and the time available does not permit of any re-editing.

I offer no apologies for the inclusion of what may be considered extraneous matter as I believe everything included is necessary to give a correct background to the subject as well as to foster some desire for further studies in subjects affecting the Maori people and the Maori history of New Zealand.

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## Pre-Maori People

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There is much conclusive evidence that many parts of New Zealand were quite densely populated before the arrival of "the Fleet". These people are usually referred to as the Tangata Whenua — the people of the land.

Among the foremost writers on this subject are Herries Beattie and G. L. Adkin.

Mr. Herries Beattie is undoubtedly the foremost authority on the South Island. Mr. Adkin, besides being a student of most phases of Maori history, is also one of our foremost geologists. His research work into the occupation of this south-western coast by the Waitaha, his discovery of Waitaha artefacts in the Horowhenua district, together with geological data, shows conclusively that these people lived here approximately 2000 years ago. Mr. Herries Beattie has, I believe, collected more information regarding the Waitaha and the Ngati Mamoe than any other European and whilst some of his work has not yet received the approval of certain people in high places, it is most surely quite as authentic as any traditional history that we have.

A great deal of the following is gleaned from some study of his writings.

The only source of information concerning the Waitaha and the Ngati Mamoe, apart from archaeological ones, is through the genealogical tables of those people (principally the Ngai Tahu) whose ancestors married into the Tangata Whenua tribes. Not all Maoris can "Whakapapa-tupuna," i.e. arrange their ancestors in correct genealogical order, even among those who made no attempt to refer further back than the landing of their own particular canoe.

Although traces of the Waitaha have been found in the Horowhenua, Northland and quite recently in the Coromandel Peninsula, practically the whole of the information upon which some reliability can be placed comes from the South Island.

The Nga Puhi people of Northland have, however, a tradition that helps lend credence to that of the Southern people.

There were two distinct Waitaha. One tribe were descended from Taha who came to New Zealand in the Arawa canoe com-

manded by the chief Tama-te-Kapua. When these people decided to settle in the South Island they would have found the land already inhabited by a people of the same name who had been there for at least 500 years, unless of course they had been swallowed up and the remnant incorporated in the Ngati Mamoe who were a much more warlike people. The original Waitaha were Moa hunters and they possessed a culture much superior to the Ngati Mamoe excepting that the latter had certain weapons, including the whalebone patu-paraoa, which were superior to the wooden weapons of the Waitaha. A most interesting exhibit of these Waitaha artefacts such as fish-hooks, etc., showing the most remarkable workmanship, and made of Moa bone, bird bone, and human bone, is to be seen in the Canterbury Museum.

It seems quite definite that the Waitaha were practically annihilated by the Ngati Mamoe and the remnant of these people absorbed into the tribes of the latter. Then came the Maori who treated the Ngati Mamoe in exactly similar fashion. A series of six genealogical tables forwarded to the Polynesian Society early in this century trace back through all three peoples to a common ancestor.

Traditions, too, are very similar and minor discrepancies are not of very much importance as will be evident in the following traditions of the first canoe.

1. The first canoe was Te-waka-Huruhuru-manu and the next was Te Waka-a-Raki.

2. The first canoe was the canoe of Rangi and in consequence of its speed was called Te-waka-huruhuru-manu.

3. The first canoe was that of Raki. After this came "Oruao"; Rakaihaitu was the man; Uruao was the canoe.

This is exactly similar to the traditions handed down by the people of the "Fleet" e.g.:

Ko Te Arawa te Waka; Ko Tama Te Kapua te tangata; Ko Te Arawa te iwi. (Te Arawa is the canoe; Tama Te Kapua is the man; Te Arawa is the tribe).

To the South Island people, Waitaha always means the people who came in "Uruao" with Rakaihaitu whilst still holding to the tradition of Te-waka-Huruhuru-manu.



The story goes that the latter canoe almost ran aground near the North Cape; that the people named the land they had discovered Te Aupouri; that a landing was made and a pa — Te Ritua — built; that descendants of these people are still to be found there in the form of fairies.

The story continues that the second canoe "Uruao" made a landing in the North Island but finding it already inhabited continued on to the South. The exact landing place is not known but is considered to be in the North Canterbury or Kaikoura area.

Genealogical confirmation of the embodiment of the three peoples in one, is contained in the Whakapapa of Tare Te Maiaroa showing descent from Rakaihaitu through Waitaha and Ngati Mamoe to Ngai Tahu (Maori) in six different lines covering forty-two generations prior to 1900 A.D.

Further to the culture of these people it is claimed that the rock paintings which are so numerous in the South Island are also their work. Those in black are credited to Waitaha, who used red solely for the painting of the dead, whilst the Ngati Mamoe used red for all purposes. The preservation of the dead was an art in which they were highly proficient and the natural colour of the features was retained so well that they were readily recognisable long afterwards.

One Waitaha tradition claims that the land was inhabited even before they themselves came. Their account of the existence of Maero in the South and a fairy people in the north is strangely akin to the Northern tradition.

The people of Aupouri tell us that the people of the land were Ngati Kui who were a numerous people on Te-Ika-a-Maui.

"When the Ngati Kui had lived many years on the Fish of Maui, another people came from the other side of the ocean who were called Tutu-mai-ao. These people on landing assumed a superior knowledge over the resident people, inter-married with the remnant in the customary way and the people of Kui were no more. So all authority over the land was assumed by the Tutu-mai-ao."

"But again a people called Turehu came from the other side of the ocean and dealt with the Tutu-mai-ao just as the latter had done with Ngati Kui." "Then at last came a people who were the descendents of the line of Maui and are called Maori. After they had lived for ten generations in the land they acted in the same way towards the Turehu and Turehu became extinct." The legend continues: "Now, O People! Consider Kui, Tutu-mai-ao and Turehu. These have all disappeared and not one is here to whom we can bid welcome. Now Tutu-mai-ao has become an in-

distinct being and when looked for disappears. And Turehu is now represented by the Patupaiarehe who go to the mountains where their language when heard is taken for that of man, but which is only the voice of spirits who are now no more and what they knew and their history has been lost."

There does not appear to be any traditional record of the Waitaha in the Manawatu or Horowhenua area but there is some oral record of the Ngati Mamoe among the Maori tribes. In particular there is the story of the remnant of Ngati Mamoe being driven to Kapiti by Tawhakahiku. The Ngati Mamoe occupation of the South Island must have extended over a very long period, for by the time they were invaded by the Ngai Tahu there was no visible sign of former habitation by the Waitaha. In their turn, the Ngati Mamoe were subjected to the same ruthlessness and cruelty by Ngai Tahu as they themselves had meted out to the Waitaha. The remnant of these people fled to the almost impenetrable fastness of the south-western part of the South Island. For a very long time it was surmised that they were still in the Sounds area and there were many rumours of a "lost tribe" living there.

By the year 1860 it was estimated that there were about 30 of these people — principally men — living in the Ngai Tahu territory.

Earlier in the century a party under Te Rimu Rapa, on its way to plunder a sealing station, captured a woman who called herself Tu-ai-te-Kuru, and finding she was a Ngati Mamoe woman, killed and devoured her on the spot. In 1842 a sealing party pulling up one of the Sounds observed smoke issuing from the face of the cliffs. Investigation showed a cave which had evidently just been deserted. They took possession of a feather mat, a whale-bone patu-paraoa, some fish hooks and some flax baskets in the process of making. These artefacts were later exhibited to the people as far north as Kaiapoi and the patu-paraoa presented to the Rev. S. W. Stack. Intermittent reports of the sighting of these people continued till shortly before the close of the last century.

They are the people referred to by Ngai Tahu as Maero, or "wild men of the bush" which is synonymous with that of the North Island Maero, Maeroero and Mahoao.

Mention of other "tangata whenua" tribes is made in the following story of Toi:—

Toi set out from Tahiti to search for his grandson, Whatonga, whose canoe had been blown out to sea in a great gale that blew up during the progress of a race between the men of Tahiti and

Hawaii. He first called at Rarotonga but finding no trace of his grandson decided to travel on "to the land discovered by Kupe at Tiritiri-o-te-moana." Toi's company numbered thirty twice told — hokotoru topu — and some of his companions had their wives with them. He made this land at Tamaki which is now called Auckland and landed there because he had seen smoke rising whilst he was outside at sea.

The people living at Tamaki were Maruiwi, Ruaroa, Taitawaro, Rua-tamore and Pana-rehu.

These people were described as "swarming like ants in a hole."

The people of Toi took some of the Rua-tamore and Pana-rehu women as wives. Later when they had moved down to the East Coast district they also incorporated into their tribe both young men and women of the Ngati Pana-rehu whom they had defeated in battle near Maketu.

In this manner the tribe became very numerous and are often spoken of as Te Tini-a-Toi, the multitude of Toi.

During all this time, Whatonga and his newpew, Tu-Rahui, had been at the island of Ra'iatea. When they finally returned to Tahiti, Whatonga, learning that his grandfather was missing, made ready a canoe to search the islands. At Raratonga he was told that Toi had gone to "the land that Kupe told of, a land that lay to the right of the setting sun, or the moon or Venus."

Whatonga found Toi at Whakatane and stayed with him for some time. One account states that when Whatonga decided to look for a place of his own, his young men were given wives of the Te Tini-a-Toi and Te-Tini-a-Ngati Pana-rehu and that they moved down to the Hawkes Bay district. The account that follows is that given by the Rangitane people themselves.





## Kurahaupo Canoe

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It is said that the seven canoes were to rendezvous at Ngitangi beach, Rarotonga, but that Kurahaupo and Aotea did not arrive until the others had left. After an overhaul Kurahaupo left before Aotea but was damaged on the edge of a great whirlpool near Rangitahu, now known as Sunday Island, was beached there and repaired. She continued her voyage, was overtaken by Aotea and both canoes came on to New Zealand together.

Kurahaupo made landfall at a little bay called Nukutaurua on the Mahia peninsula.

Ruatea, the principal chief of the canoe, decided to make his home at Mahia, but sometime later Whatonga with his relatives and immediate friends moved down to what is now the Hawkes Bay. Near the present city of Hastings he built a pa or fortified village for himself, within the palisades of which, stood his beautifully carved house Heretaunga. Whatonga's first wife, Hotu-Waipara, is described as a lady of turbulent temper and is sometimes credited with being the cause of his further wanderings. His previous voyages in search of Toi give the impression though, that his natural bent for exploration and possibly too, his personal ambition, would be sufficient to urge him onward. Finally he and a band of his picked warriors took to the canoes, paddled down the east coast of the Island, past Cook Strait and down the Kaikoura coast. Finding the country rather inhospitable from his point of view — food was harder to obtain and there were no ponga or wheki trees with which to build houses — he turned back, paddled through Cook Strait and up along the West Coast of the North Island until he reached the mouth of a large river. Here he turned in and working his way upstream came upon a veritable Maori paradise.

Here was everything necessary for the comfort and welfare of his people. The river, swamps and lakes teemed with eels and water-fowl. In the bush were myriads of Tui, Kaka and Kereru (pigeon), besides fern, ~~Kiwikiwi~~ and the berries of the Tawa, Miro and Karaka. In the swamps was an abundance of finest flax (Harakeke) with which to clothe his people and to make their floor and sleeping mats. On the bank of the river stood the giant Totara trees waiting to be felled and cut into canoes.

So impressed was he that, although the area was already in-

habited, he determined to come down and take possession. The people living along the river at the time were the Ngati Mamoe, sometimes referred to as Tangata Whenua or people of the land.

They also, were a Polynesian people, who, if they did not speak the same language as the Maori, at least spoke a dialect of it. From them Whatonga learned that there was another way back to Heretaunga by way of Te Apiti — now known as the Manawatu Gorge. He went back by way of the river, gathered together a strong party of his people, then returned and dispossessed the Tangata Whenua of their lands.

Although the history of this period is largely lost to us, it would appear that the Rangitane and “the people of the land” must then have lived in comparative peace for some two hundred years. During that time the Rangitane had come through the Gorge in ever-increasing numbers till they had built pas along the river from Raukawa, near the junction of the Pohangina and Manawatu rivers to Te Awahou on the left bank at the mouth.

Among the best known of these are the Motu-o-potoa, on top of the cliffs at Hokowhitu, Puketotara just below the junction with the Oroua river and Hotuiti near Foxton. The period of comparative peace is placed at about 200 years through reference to the whakapapa or tribal genealogies. A Rangitane maiden Whaka-Rongotau, a niece of Tawhakahiku, was given in marriage to a young Tangata Whenua chief named Houhiri who lived at Tokomaru.

What is possibly the best history of the Manawatu states that when Whatonga first returned to the Hawkes Bay he brought back a strong band of his people “under a noted warrior named Tawhakahiku.”

To illustrate that this could be incorrect it is necessary to give here some brief lines of descent. First the descent of the Rangitane from Whatonga and his second wife Reretua, of the Ngati Pana-rehu.

TABLE I.

Hotu-Waipara	=	Whatonga	=	Reretua
Tara				Tautoki
				Rangitane

TABLE II.

Whatonga = Reretua
Tautoki
Rangitane (Tane-nui-a-Rangi)
Kopu-parapara
Kuao-pango
Toa-mahuta
Karihi
Toa-rere
Tarahia
Tarapata
Tawhakahiku

This table (Table II.) is from the records of Hoani Meihana Te Rangiotu who in the closing months of 1852 and the early autumn of 1853, entertained a gathering of some sixty chiefs at his village, for the sole purpose of checking and verifying the genealogies of his tribe. Hoani Meihana was a very learned man and realising that the art of memorising was becoming lost to the new generation, committed a great deal of his store of knowledge to the written word. Much of this has not yet been translated.

However, Table II shows that Tawhakahiku could not have been a contemporary of Whatonga.

Referring back to the marriage of Whaka-ronga-tau to Houhiri. Whaka-rongo-tau's brother had been staying at Tokomaru, fishing and bird-snaring with Houhiri. One day Houhiri returned alone and gave his wife evasive answers as to the whereabouts of her brother. She discovered that Houhiri had slain him and put his body in the eel baskets for bait. The lady remained silent about her discovery but sent for her uncle to come over and take vengeance on her husband.

The battles that ensued from Tawhakahiku's destruction of Houhiri's pa and the slaughter of his people resulted in the almost total annihilation of the Ngati Mamoe and Ngati Ara, the remnant of the people fleeing to Kapiti.



By this time Rangitane sub-tribes extended right down through the Wairarapa and even on to the northern part of the South Island.

Tawhakahiku and his brother Mangere even raided some of the Rangitane belonging to other sub-tribes and their own blood relations. After raiding on the western side of the Gorge they crossed back over the range and continued to raid down through the Northern Wairarapa. Then crossing back again to attack the pa at Manakau, they were by a lucky circumstance discovered. A trap was laid for them and both were killed at the Manakau pa.

Despite inter-tribal warfare with neighbours who coveted their rich lands, the Rangitane were at the turn of the 19th century, a very numerous people. The Puketotara pa alone is said to have housed 600 warriors.

Yet by the time Te Rauparaha had settled in the Horowhenua about 1823 their ranks and those of their Rangitikei neighbours had been sadly depleted not only by battles between themselves but also by a strong raid by the Waikato people whilst Te Rauparaha was on his way down. It may be of interest to mention one or two of the battles with Ngati-Apa (Rangitikei).

In a fight at Pohangina, Rangitane were victorious but they were so keen on capturing the Ngati Apa chief, Te Ahuru-te-Rangi that they allowed some of his followers to escape. The prisoners were set to work to dig ovens, carry stones and firewood for them. When at last everything was ready and the victors had lined up for their haka of triumph, a Ngati Apa force summoned by the escapees fell on them and it was the Rangitane themselves were consigned to the ovens prepared by and for their prisoners. The Ngati Apa chief Te Ahuru was one of those who lost their lives when the combined tribes attacked Te Rauparaha at Kapiti. His son, also name Te Ahuru was one of the chiefs assembled many years later to discuss a suitable name for the eastern portion of the *Palmerston North Square*.

Another occasion when the Ngati Apa appear to have been defeated was at the attack on Mararatapa. It has been claimed that there were a thousand casualties in this battle. The word *mano*, thousand, is however, used in the sense of meaning "a great number" and was probably so employed by those who recounted the story. The dead were collected in heaps and cremated. Cremation was not a common practice although Te Waharoa, when he recaptured his ancestral lands and the Matakitaki Pa in Waikato cremated his fallen warriors because the enemy were yet strong enough to turn the tables on him. On this occasion, however, the bodies of the enemy, following the usual practise, had been disembowelled and a Rangitane chief who passed by, noted certain

movement of the entrails. This movement, according to Maori lore, meant that the slain were calling for revenge and so that they should not be heard, the bodies were burnt.

The Taonui swamp extended eastward of the Oroua at Rangiotu was always a bone of contention between the tribes, for here the choicest of eels and an abundance of water-fowl were to be found. The last battle for its possession, also a victory for Rangitane, is notable principally because it was the first time that fire-arms were used in the warfare between these two tribes.

Ngati Apa and Rangitane had been constantly raiding each others territory over a very long period and yet neither tribe had been able to assert any dominance over the other. The final result was that the ranks of both tribes were being constantly decimated whilst each still remained in possession of their original tribal lands and fisheries.

Towards the end of the year 1818, whilst Te Rauparaha delayed his migration to this coast, awaiting the harvest of food supplies in Taranaki, a strong war party from Waikato attacked the Ngati Apa, Rangitane and Muaupoko, defeating them badly and driving them from their pas and villages.

So then the inter-tribal warfare combined with this latest raid made the whole of the district an easy prey for the invader.

One of the first white men to journey up the Manawatu river and through the Gorge was the surveyor, Mr. J. T. Stewart, in the year 1863. In a very graphic account, Mr. Stewart mentioned that he stayed over the week-end at Puketotara village where the chief John Mason held a position among his people "equivalent to that of squire and parson" held by certain gentlemen in England. Stewart mentions, too, that the village contained both a church and a store.

Puketotara village was situated a little further up the Manawatu river and closer to the Oroua than was the original pa of the same name.

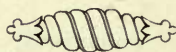
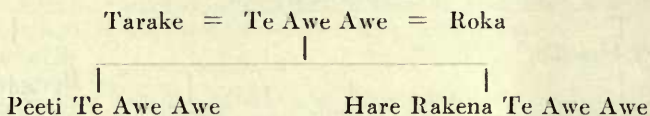
The name John Mason is synonymous with Hoani Meihana, the second Te Rangiotu.

Te Rangiotu and Te Awe Awe were both chiefs of importance among the Rangitane and it may be of interest to trace here their descent from Kurahaupo and the intermarriage of the two families, both of whom are well known in the district.





the mother of Te Rangiotu whilst Roka, a descendant of Hauiti was the second wife of Te Awe Awe and the mother of Hare Rakena, Te Awe Awe himself being in direct line of descent from Awariki. Te Peeti Te Awe Awe, whose statue stands on the eastern portion of the Palmerston North Square, was the son of Te Awe Awe and his first wife Tarake. Both of these chiefs have a grand record in the Queen's service during the Hauhan rebellion.



## *Invasion from the North*

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The invasion of the coast by Te Rauparaha is regarded as possibly the most important event in the Maori history of the Manawatu because of its ultimate effect on the ownership of lands in the Rangitikei, Manawatu and Horowhenua.

In these notes I have placed the principal migration of this chief and his Ngati Toa as taking place about the year 1818-19. However, Mr. S. Percy Smith, in his *Maori Wars of the Nineteenth Century*, checks various events of that period with the records of certain missionaries and it is more than likely that it could have taken place at least two years later. Te Rauparaha's first expedition to the southern part of the Island was made in company with a taua, or war party, led by the Nga Puhī leader Patuone, and his brother Waka Nene. This expedition was simply a "taua kai-tangata" or man-eating one.

Te Rauparaha was really searching for a new territory where he would be protected from the many enemies he had made in the Waikato. He realised that although at the moment he was at peace with the Mania-poto, that this tribe was quite capable of joining in with his implacable enemies the Waikato and not only could his tribal lands be conquered, but he and his people annihilated.

To the South lay Ngati Raukawa, to whom he was not only allied but also related. He was also friendly with the Ngati Awa at Waitara and so the first people attacked were the Ngati Ruanui in Taranaki. The taua made its way down the coast massacring the people of the various villages as they went and living off the land. Before they reached Whanganui the alarm had preceded them and through the Rangitikei and Manawatu they found only isolated individuals and small parties of old people who were unable to make their way to the mountain fastnesses.

At the Manawatu they treacherously killed the Rangitane chief, Toki Poto, who was unarmed. Toki Poto was chief of the Awariki hapu or sub-tribe, and as already related, the father of Te Awe Awe.

Realising he was trapped when he accepted a peaceful invita-

tion to cross the river, but accepting death as preferable to declining such an invitation, he hid his valuable greenstone mere, a tribal relic named Tuhiwai. This mere lay hidden for over sixty years and when found was claimed by Te Ahuru of the Ngati Apa before Te Awe Awe's son received the news. However, through intermarriage, the mere is once more in possession of the Te Awe Awe family.

When the taua had passed Kapiti and was in sight of Cook Strait, Waka Nene drew Te Rauparaha's attention to a ship making her way up the coast and explained that if the whalers were now using these waters, here was his opportunity to make friends with them and acquire firearms. Here was added reason to bring his people down and take possession of the Horowhenua and Kapiti Island.

Before returning to their homes over the same route the taua made successful attacks on pas and Kaingas (villages) at Whanganui-a-Tara (now Port Nicholson) and the Wairarapa, and during the whole of this period feasted on the bodies of their slaves and prisoners. Before continuing with Te Rauparaha's second journey which was a migration rather than an expedition, it would perhaps be better to give a short but more detailed account of what I previously referred to as a raid by the Waikato. This expedition is usually referred to as the Amio-Whenua, or "round about the land" and was a similar man-slaying foray to that of Patuone. It actually commenced at Kaipara as a Ngati Whatua expedition under Te Kawau and its numbers were considerably augmented on the way down by Waikato and Maniapoto warriors under the leadership of Tukorehu and Te Kanawa, making in all a party of at least 600.

At Rotorua they were invited by the Te Arawa people to take part in a raid on Heretaunga in the Hawkes Bay, but for some reason Te Arawa did not carry on. Passing through the Kaingaroa plains they struck towards Hawkes Bay and arrived at Lake Roto-a-Tara pa, an island fortress, before making their way south to Te Apiti, or the Manawatu Gorge. Here they captured several Rangitane villages but at the first alarm most of the people had taken refuge at Te Ahu-o-Turanga, the highest point at the Gorge. The one notable capture they made here was of Whakarongo, sister of Hirawanui, chief of the Raukawa pa near the junction of the Manawatu and Pohangina Rivers.

The party raided down through the Wairarapa until they came to Whanganui-a-Tara and then turned north up the West Coast. Here they successfully raided in turn the Muaupoko, Rangitane, Ngati-Apa and Ngarauru (Waitotara) but were strongly opposed and suffered severely at the hands of Ngati Awa in Taranaki. Finally the survivors took refuge in an abandoned



Ngati Awa pa and were heavily beseiged there. A call for help was sent to the Waikato, and Te Wherowhero was only too pleased to render assistance because it gave him an opportunity at the same time to attack Te Rauparaha who was actually on his way south with all his people and had reached the Mokau.

The above account should give some clearer indication of how the conquest of the south-western part of the island became quite simple for the Ngati Toa.

Te Rauparaha's people numbered in all about four hundred. Some of the women and children who were not fit to travel were left at a pa to the north of Mokau whilst the remainder moved on into Taranaki and stayed at some of the Ngati Awa pas. Later Te Rauparaha with twenty picked warriors returned to escort these women down to the main party.

By this time Te Wherowhero and his Waikatos were on their way to assist the beseiged Amio-Whenua party and quickly grasped the opportunity to attack this small body of Ngati Toa. By clever strategem the Waikato were very badly beaten and outwitted.

Te Rauparaha was well aware that although the Amio-Whenua had severely mauled the tribes of Rangitikei and Manawatu, his own party only numbered 170 warriors among the 400 people and was dangerously small to attempt the conquest he had in mind. Whilst his people grew and harvested the season's crops he sought reinforcements amongst his relations and allies. He obtained a hundred Nga Puhi warriors who were in the Rotorua district at the time and another hundred Ngati Awa accompanied him when the migrants left Taranaki. The remainder of the journey was not particularly eventful and the real story of the invasion commenced when the Ngati Toa and their allies took up their abode at Ohau.

Te Rauparaha's greatest desire at this time was to obtain canoes so that later on he should be able to attack the South Island tribes whose greenstone weapons and ornaments he so greatly coveted. Now occurred the first act of treachery that marked the coming years of strife. The Muaupoko, promising a gift of canoes, invited the invaders to a feast. The scheme was actually engineered by the Ngati Apa, but the Muaupoko chief Toheriri was only too willing to carry it out and invited his Kahungunu and Rangitane friends to help.

One of the principal chiefs accompanying Te Rauparaha was his nephew Te Rangihacata who was quite confident that treachery was intended. Te Rauparaha, however, wanted the canoes so badly, that he would not listen to his nephew's conviction that murder was intended. Te Rauparaha was accompanied

by only a small band of his followers and after being shown the canoes and feasted, the chief was conducted to Toheriri's own whare and the remainder of his party to the other end of the pa. The treacherous attack was not entirely successful because the conspirators failed to surround Toheriri's whare before commencing to massacre the people at the other end of the pa.

So Te Rauparaha himself escaped. He cut his way through the wall of the whare and made his way naked and unarmed back to his people.

The leaders of the party detailed to attack him were Te Awe Awe and Mahuri, the sons of Toki Poto, who very naturally wished to obtain utu for the death of their father.

The leader of the Muaupoko warriors was Tanguru, the father of Keepa-Te-Rangi-Hiwinui, who is perhaps better known to us as Major Kemp.

Amongst the slain were Te Rauparaha's son-in-law Te Poa, whose wife Hira was captured, together with her younger sister Hononga. Another young chief, Rangihoungariri, who had greatly distinguished himself at Mokau, lost his life in a brave and chivalrous attempt to save the younger girl. It was in consequence of this attack that Te Rauparaha swore to kill Muaupoko "from the dawn of day till the evening". His policy of vengeance and destruction was carried on incessantly and raiding parties were constantly harrying both Muaupoko and Rangitane. The former tribe suffered much more heavily and were driven from their lake strongholds at Papaitonga. The almost constant absence of these raiding parties rendered the Ngati Toa very vulnerable to attack and Te Rauparaha decided to occupy Kapiti Island as a secure position. The island was occupied by remnants of the local tribes, among them the Ngati Apa. This Rangitikei tribe had hardly been molested, partly because their main strength lay beyond the Manawatu River and partly because Rangihaeata was married to a Ngati Apa woman, Pikinga, whom he had captured in the first expedition under Patuone and Waka Nene.

Ngati Toa built three pas on Kapiti but their Ngati Awa allies remained on the mainland opposite.

Te Rauparaha next sent word to his Ngati Raukawa allies to come down and help occupy the lands he had taken possession of.

One party, under Te Ahu Karamu came by way of the coast and the other under Whatanui by way of Taupo.

Te Ahu Karamu raided up the Manawatu, attacking several

villages, among them Tuwhakatipua and Roto-a-Tane. A couple of miles further on lay Tiakitahuna, but the people of this pa escaped across the river. The Ngati Raukawa then made their way on to Otaki. Te Whatanui settled in the Horowhenua where he took the remnant of Muaupoko under his protection, much to the mortification of Te Rauparaha. The latter had to accept this position rather than antagonise so powerful an ally.

He overcame this difficulty by arranging with the Ngati Awa at Waikanae to invite the Muaupoko to a feast where they would be regaled on a "new food" which was "red inside".

Despite Whatanui's warning that treachery was intended and that he would be unable to protect them outside his own territory, about four hundred Muaupoko and Rangitane accepted the invitation. When they were seated and food was placed before them, Ngati Awa poured a volley into them at close range and then completed the work with tomahawk and patu. This attack is generally called the Battle of the Pumpkins, but some chroniclers believe that the food they had been offered was the water melon. Whatanui now took the remnant of Muaupoko once more "under his cloak" and gave them land. No longer able to attack them openly, Te Rauparaha never failed to destroy any stragglers he came across. The only other battle of real importance was an attack by the combined tribes on Kapiti itself. The failure of this venture was largely if not wholly due to an armistice allowed by Rangimairehau. This enabled Te Rauparaha himself to arrive with reinforcements and turn the tide of battle. The attack changed to a complete rout with the usual attendant slaughter of fleeing tribes. Among the combined tribes were Ngati Kahungunu, Muaupoko, Rangitane, Ngati Apa and the people of Whanganui and Waitotara. This victory left Ngati Toa and Ngati Raukawa in almost undisputed control of all the lands south of Whanganui river. With them were their sub-tribes, Ngati Wehiwehi, Ngati-Whakatere, Ngati Kauwhata and a few of their Taranaki friends the Ngati Awa.

Te Rauparaha was now free to carry out his long-contemplated attack on the South Island tribes without imperilling in any way the safety of those left behind in the pa.

Much of the Manawatu river area was now occupied by Ngati Raukawa and their sub-tribes, but by the 1830's these people and Rangitane were living together on quite friendly terms and the latter had been permitted to re-occupy certain of the lands from which they had been driven. In the upper reaches of the river Rangitane had never been conquered, so by the time Christianity was introduced and hostilities amongst the tribes had ended, the descendants of the original Maori discoverers of this rich territory still held it.



Following should be introduction to next page.

Although the first missionaries came to North Auckland about 1814, it was not until twenty-five years later that the first regular appointment was made to the Otaki-Waikanae area.

A number of local Maoris had, however, journeyed to the Bay of Islands and returned to their homes, carrying the "Rongopai" or Good Tidings to their people.

Chapels were actually built in some of the villages before the Rev. Octavius Hadfield arrived in 1839, one of the earliest of these being at Waikanae. The Maori accepted Christianity wholeheartedly and not only were services held in the chapels on Sunday but in many instances a service was conducted each evening by the chief of the village. The observance of Sunday as a day of rest was strictly adhered to. The most famous of all the churches was Rangiatea, at Otaki, and was completed in 1848. Its construction is rather unique in certain respects and the placing in position of the eighty-six foot ridge pole was a feat that European engineers have marvelled at.



# *The Building of the Churches*

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Along the Manawatu River, four churches were built and it is claimed by some of the Maori people that the oldest of these was Te Ahua Turanga at Puketotara. This was the church mentioned by J. T. Stewart in his first trip up the river. This building was removed to Rangiotu when Puketotara village was abandoned and was later destroyed by fire. It is said to have been extensively carved, but very little information on this is available. Another church destroyed by fire, Te Aputa Ki Wairau, was erected in 1877-78 on a sand ridge opposite the town of Foxton. This building was erected by Kereopa Tukumarū and was partly carved.

The church of Te Rangimarie stands beside the residence of Mr. W. K. Te Awe Awe at Rangiotu. This building is not carved and something of its importance to us lies in the fact that it was built in 1868, shortly after the death of Te Rauparaha, and was perhaps, as its name, "the peace of Heaven" implies, some commemoration of the establishment of peace among the tribes.

The church of Turongo, at Moutoa was built quite soon after the completion of Rangiatea and was named after a Ngati Raukawa ancestor. It anti-dates Te Rangimarie by at least ten years, but I have reserved it till last because of a most interesting story associated with its building and one that I believe has not yet been recorded in print.

The people living along the river at Moutoa in the 1850's were the Ngati Raukawa, Ngati Whakitere and Rangitane. With the completion of Rangiatea these people considered the time had arrived when they too should have a church of their own.

A meeting was called to discuss the project and after a time, Hiha, an aged Rangitane chief, related to the assembled people that he had had a momentous dream the previous night.

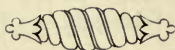
He dreamed that he was standing at the foot of two great Totara trees somewhere on the bank of the Manawatu River and that these trees were talking to each other.

The first tree said, "Do you know who I am?"  
"No," was the reply.

"I am whana~~r~~ae (the god of the forehead)," said the first.  
"Oh. Do you know who I am?" asked the second. "I am whana~~r~~ihu (the god of the nose)." And they both chanted an incantation.

Hiha remembered this Karakia and recited it to the assembly. So, on an appointed day, three large canoes made their way up the river to search for the trees. They finally discovered them at a place called Kairanga, near where the Linton Camp now stands. The trees were felled and floated down the river to Moutoa where they were pit-sawn into timber. The timber produced by these two great Totaras was sufficient not only to build the church but also the furnishings, including the beautifully carved altar. When Bishop Bennett was ordained the first Maori Bishop, a piece of that altar was inlaid in his staff.

The incantation that Hiha remembered from his dream is still recited on special occasions though known to comparatively few members of the tribe. Turongo must be the oldest church, either Maori or European, still in use in the Manawatu district and its welfare is in the hands of a Maori group.





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